1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
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these extremes is the ambivalence of certain marriage customs which express the mutual antagonism between the two sides and its limitation within conventional bounds.

When the groom's bridal procession arrives at a point about a quarter of a mile from the bride's home it halts. Five of the younger, braver, and better mounted men (συγχαριάτες) ride on ahead to bear the tidings of the groom's approach to the bride's people. Their object is to ride up to the door of the bride's hut at a full gallop, where they attempt to scatter and terrify the kinsmen of the bride. The aim of the bride's people, on the other hand, is to dismount and thereby ridicule as many of the riders as possible. Traditionally, this was done by firing blank charges at the feet of the oncoming horses, so that they reared in terror and threw their riders. Nowadays, if the bride lives near a village, this method of attack is not attempted because the possession of firearms is illegal, but with the help of barking dogs and the banging of tin cans it is still possible to give the riders an unpleasant reception. Because convention permits this cut and thrust, no offence may be taken, unless it is pursued with an excess of malice. As each man reaches the door of the bride's hut, he claims from an appointed kinsman of the bride the coloured handkerchief which is the prerogative of these riders.

When the entire party of the groom has assembled, they are offered Turkish delight and a glass of ouzo by the bride's family, but this is the limit of the hospitality which is offered. Before the arrival of the groom, the bride's people have prepared a shady picnic site, by spreading blankets on the ground and providing a barrel of fresh water. Thus while the bride's kinsmen eat and dance inside the huts, the groom's party take their midday meal outside under a tree, eating the food they have brought with them. They invariably eat this meal in a mood of impatient ill-humour, with many complaints that the water is tepid and the place unsuitable. By this formal denial of commensality the bride's family express their opposition to those who support the bridegroom.

After the religious betrothal ceremony has been completed, the groom's party are eager to leave. The bride's family, on the contrary, insist that she goes through the lengthy ritual of dancing for the last time with each member of her family.